

JAN 11 1946

中

*China*

*A. Highland et.*

華

**CHUNG HWAH**

(The above pronounced Geeung  
Huwa meaning CHINA.)  
The literal translation is  
Middle Flowery Kingdom.





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AUGUSTANA MISSION FIELD

PROVINCE OF HONAN

CHINA

5,000,000 people on the field

6,000 baptized

8,000 inquirers

## INTRODUCTION

This book is written with the purpose in mind of giving as graphically as possible a picture of the missionary enterprise in China of the Augustana Synod and the Woman's Missionary Society of Augustana Synod. The work is presented from the five principal mission stations, but there are many both large and small out-stations where similar work is being carried on.

Many have contributed their writings, and we sincerely thank them for it. We have endeavored to give a little introduction of each writer at the beginning of the chapters. We are especially grateful to Mrs. John L. Benson and Mrs. Harry T. Johnson for the invaluable assistance given so cheerfully and willingly.

With the earnest prayer that this book may be found of use in extending His kingdom we send it forth.

EDITED BY AUGUSTA HIGHLAND

## CONTENTS

|   | PAGE |
|---|------|
| Augustana Mission Field, Province of Honan, China . . . . . | 2    |
| Historical Sketch . . . . .                                 | 5    |
| Augustana Lutheran Missions . . . . .                       | 8    |
| Hsuechang . . . . .   | 14   |
| Loyang Station . . . . .                                    | 23   |
| Yuh sien, Kiahsien, Paofeng . . . . .                       | 28   |
| Yenshih District . . . . .                                  | 37   |
| Juchow—Linru . . . . .                                      | 41   |
| Our Workers in China . . . . .                              | 45   |
| Missionaries . . . . .                                      | 47   |
| Pronunciation Vocabulary . . . . .                          | 48   |

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PROGRAM FOR  
CONGREGATIONAL LIFE AND GROWTH  
BY THE BOARD OF FOREIGN MISSIONS

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IN COLLABORATION WITH THE  
LUTHERAN AUGUSTANA SYNOD CENTENNIAL  
COMMITTEE ON LIFE AND GROWTH

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[PRINTED  
IN U.S.A.]

1945

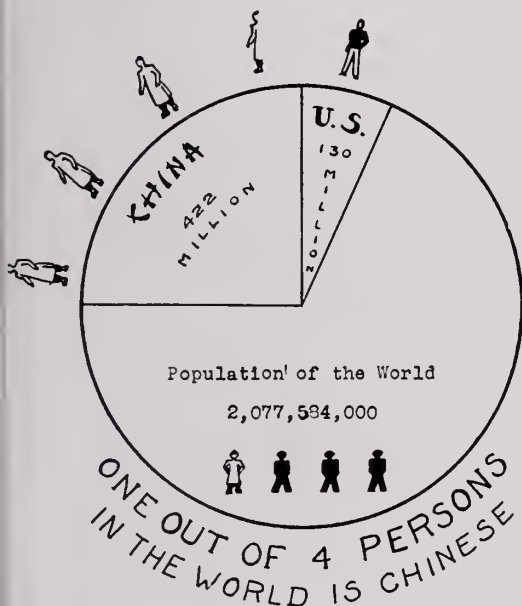


JAN 8 1948

## HISTORICAL SKETCH

**The Country.** China proper consists of eighteen provinces. The Great Wall is the northern boundary. North and west of this central part lie provinces and districts that at different times have been included in China, but are at the present time not really a part of that government.

Honan Province, where our missionaries were working, is about 800 miles inland from the eastern coast. The United States has an area of 3,026,789 square miles, while China proper (the 18 provinces) has 2,903,475 square miles. There are about 130 million people in the United States while in China there are over 440 million. This gives an indication of the



China and United States

crowded conditions in China. We frequently hear the expression "China's Millions." There are three and a half times as many Chinese as Americans. One out of every four persons in the world is Chinese.

**Three Rivers.** China extends from the green, moist country of the south to the dry, yellow earth of the north; from tropical warmth to burning heat and bitter cold. Three large rivers flow eastward, the West River in the south, the Yangtze River in the center and the Yellow River in the north. The Yellow River has been called "China's Sorrow" because it changes its course frequently and overflows its banks each year, destroying crops, creating famine and destitution. This river originally flowed

through the northern part of Honan Province close to some of our mission stations. In 1938, the dykes of the Yellow River were opened to stop the advance of the invader, so now it flows east of our field as well as north.

**The People.** There are two types of Chinese, the Northerners, tall, large framed, slow moving, slow speaking and powerful; the Southerners, short, slender, graceful, quick-witted and excitable. Although there are a few large cities in China such as Shanghai, with its millions of people, the greater number of Chinese live in rural communities. From 80 to 85% live in the country districts. The two main dialects are divided into hundreds of divisions. In some sections those of the neighboring counties cannot understand each other.

**Old Civilization.** When Moses led the children of Israel out of Egypt, China had a well-established form of government. The emperor ruled 1,700 small states. Excavations have shown that the Yellow River Basin had a very early civilization. When Europe was in a state of barbarism, China had a fine ancient culture and civilization. Between the third and the sixth century before Christ, China produced some brilliant thinkers.

Many of the things used by us today were invented by the Chinese. Some of these are tea, silk, paper, the art of printing, the mariner's compass, porcelain, peaches, apricots, and gunpowder.

The Chinese are patient and peace-loving, but again and again thruout their history they have had to suffer war, invasion, civil strife and tyranny, but thru it all they have shown an unconquerable spirit. Again and again they have remade their lives and restored their ways.

**Writing.** From excavations we learn that their earliest writing was in pictures. This has been developed and brought down to the present day in the signs which seem peculiar to us. Each sign, however, is a collection of symbols and makes a very difficult but interesting language to read. The spoken language contains but few sounds with varied inflections.

**Religions.** There are three principal heathen religions, Confucianism, Buddhism and Taoism. Many Chinese worship their ancestors which is a result of the teachings of Confucianism and most Chinese, not Mohammedan and Christian, profess and practice all three religions. It is difficult to get statistics on the adherents to the heathen religions. Other adherents are Mohammedan from 15 to 20 million, Catholics about 2,500,000 and Protestants 5 to 7,000,000. Statistics regarding the number of Christians are most unsatisfactory as the influence of Christianity is wider and more far-reaching than shown by actual figures. According to 1941 statistics, the Augustana Synod has about 15,000 Christians.

**First Christian Missionaries.** In early Christian times, a missionary from Persia brought Christianity to China and it flourished there. Later the Pope sent two friars to China, in answer to the request from



Kublai Khan, a good and kind ruler. It, however, never became well-known all over China. Excavations have revealed the fact that it was known and some of the Chinese characters use Christian symbols and thought. In Kaifeng on our field are two Nestorian tablets with the commandments thereon, which have come down from the time when the Nestorians were in China. In 1722 the emperor stopped all Christian teaching and banished all missionaries, making China a closed land.

**Modern Missions.** Modern missions began when Robert Morrison arrived in 1807. He was forbidden to preach the gospel, but he would not give up his God-given task. Hidden away in a room and with the help of a trusted servant, he toiled day after day for many years on the translation of the Scriptures. Finally, when treaties were made with outside nations, Christianity was again introduced into China. The Chinese did not readily accept the Christian religion because they felt it was a religion of nations fighting with each other and that these nations wanted to enrich themselves on China. Terrible stories about what awful things the missionaries did were told by the Chinese, and the first Christians suffered much persecution. In spite of this, the loving, helpful lives of the missionaries, the work through the hospitals, schools, and churches has made a great difference and now Christianity and the missionaries are accepted friends. Even in spite of the favorable acceptance there are only a few million Protestant Christians in China today. There is a great field and many open doors.

## AUGUSTANA LUTHERAN MISSIONS

**History.** In 1901 a group of interested persons gathered in the parsonage of the Bethlehem Church, Minneapolis, Minnesota, for a missionary prayer meeting. In September of the same year another meeting was held and it was decided to organize a mission society with the object of bringing the gospel to heathen lands. The following year a monthly paper was begun, called "The China Missionary," which stressed the need of missions in China. Earnest prayers for workers in China were sent up to the throne of grace.

**First Missionaries.** A call was extended to Rev. A. W. Edwins who accepted and sailed for China with Mrs. Edwins, arriving in Shanghai October 21, 1905. The greater part of the first year was spent in language study as the guests of the Hauge Synod missionaries at Fancheng, Hupeh.



Dr. A. W. Edwins



Mrs. A. W. Edwins

The following autumn Rev. Edwins set forth in a Chinese cart to find a field of work. After many dangers and experiences, he reached Hsuchow (now Hsuehchang). The territory was under the China Inland Mission, but they kindly consented to share a part of it with the new workers, since they did not have enough missionaries to occupy this section. Rev. and Mrs. Edwins obtained rented quarters and lived under most primitive conditions. In 1907 this property was bought and remodelled. There were about 11 different little buildings, some of them practically useless as they were made of mud bricks. A couple of them were remodelled into dwellings, one fixed up as a chapel, and another as a gate house.




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“He sent them to preach  
the Kingdom of God and  
to heal the sick”

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LUKE 9: 2



Sister Ingeborg Nystul

Dr. C. P. Friberg

Sister Ingeborg Nystul arrived on the field in the fall of 1906 and Dr. and Mrs. C. P. Friberg in 1908. Dr. Friberg was our first medical missionary in China.

**Problems.** There were many difficulties. First of all, there was the very difficult language to be mastered. The customs of the people were so different. Then there was the great problem of training servants and of finding among them, some who might be trained to become efficient workers for the mission. There must be a gatekeeper to entertain visitors, receive them kindly, invite them into guest rooms and serve them tea. Of course, he should be a Christian. Then the missionary must have an evangelist who had some education and could take turns with him in preaching. Fortunately, a neighboring mission supplied the first evangelists. Classes must be begun. The missionary and evangelist must go out on the streets and to the market places to sell books and preach. The gospel call must go out to the masses. A few responded and came to the mission station on Sundays. More came and the teaching proceeded. Some were slow to learn, others learned more readily. In those early days it was thought that women would not be able to learn to read at all. There were few schools for boys, all of the old type, and no schools for girls.

**Phonetic Script.** About the year 1920, after many unsuccessful attempts, the missionaries and the government decided upon a phonetic script of 40 simple Chinese symbols. These symbols can be used by twos

and threes to make all the sounds in the language. The meaning can then be detected by the context. This script has been a great help, not only in mission work but in the school system for the whole nation as well. Many of the women, the older men and the children have learned to read by means of this script. Those that are progressive are able to teach themselves the characters, as Bibles and other books are printed with two columns, one of script and one of the characters. But for many of the older people who are too old to learn much, the phonetic is their only way of reading the Bible and has been such a help to them. The phonetic script has come to stay. It is used in the national readers to introduce new words and in the dictionaries to help the pronunciation.

**Expansion.** As more became known about our mission work in China, more missionaries were sent out. A move was made to gain a foothold in other important cities. The large city of Yuchow (Yuh sien) and the surrounding district were given over to our mission by the China Inland Mission. They had gathered together a small group of believers, and they became the members of the congregation started soon after. The little group of that day has grown into a large and strong congregation and from it has come a large force of native workers, men and women. Dr. Friberg began work in Houanfu (now Loyang). Rev. Trued started work in Juchow (now Linru Hsien), Kiah sien, and Paofeng. In 1914 twelve new missionaries arrived, almost doubling the force and brought the total to 32 effective workers.

**First Baptismal Service.** In 1910 a very important event took place, namely, the first baptismal service. Nine members were received into the Church of Christ with great rejoicing on the part of the little band of workers. It had taken five years to see this fruit of their labors. Gains were made slowly during the next five years, so that by the end of ten years, there were 161 members.

I can do all things in him that strengthened me. — Philipians 4: 13

|               |                 |
|---------------|-----------------|
| I             | 我               |
| depending on  | 靠着              |
| that          | 那               |
| adding        | 加               |
| giving        | 给               |
| me            | 我               |
| strength      | 力               |
| all           | 全               |
| things        | 事               |
| all           | 全               |
| can           | 能               |
| do            | 做               |
| English Words | Phonetic Script |

**The Second Decade.** This was a definite period of expansion along all lines, educational, medical, evangelistic and union work with neighboring missions. The union work consisted in the completion of a Lutheran Hymn book, a Church book, a Lutheran Union College, Lutheran Board of Publication, Theological Seminary and an American School for missionaries' children. During this period, a terrible famine raged which took the lives of thousands in spite of heroic efforts by both foreign and native workers. Famine relief was established in the homeland and funds sent out for this purpose. The mission gained much respect from the opportunity it had to distribute famine relief.

**Revolution.** The Nationalist Revolution came because there was a desire to overthrow local war lords, unify the country, and become free from unjust treaties by foreign powers. After years of unrest, the revolution finally came to a head in 1927. There was a great deal of anti-foreign and anti-Christian feeling. Rumors of war were heard on all sides. Mission stations were entered and the property ruined or stolen. A reign of terror followed. Missionaries were carried away and held for ransom. Some were killed. Among our missionaries the following were carried away by robbers: Rev. Lundeen, Mr. Forsberg, and Rev. Vikner. The first two were kept for several months but the last named only a few days. All were set free, but there was much suffering and sorrow because of these conditions.

In 1927 General Chiang Kai-shek organized an independent government.

The onward march of the revolution meant a set-back to our mission work. Christians were persecuted. Some leaders joined the army and church-life was at a low ebb. The missionaries finally were forced by the United States government to evacuate and most of them came home. Four missionaries remained, namely, Dr. Friberg, Pastors Lindell, Lindbeck, and Hanson. The province of Honan was in a turmoil; there was much sickness and typhus was raging. Dr. Friberg, who had worked so zealously, contracted this dread disease and died on January 23, 1930. On February 3, 1930 the faithful co-worker, Pastor Lindell, was also taken by the dread disease. The other two were seriously ill but recovered.

During the years of trouble, God was at work preparing instruments for carrying on a movement that has resulted in untold blessing. This was the great revival. God did a great work toward the renewing of the life of the churches. These were stirring times in our missionary work in China.

Our missionaries began to return, new ones were sent out, and the work began to return to normal. In 1929 two Chinese had graduated from the Seminary at Shekow, Hupeh, and been ordained as pastors. At the present time there are 24 Chinese pastors.





Women and Children Refugees Receiving a Free Meal at a Refugee Station in Honan, the Center of the Famine Area.



Chinese Boys in a Field of Grain Withered by Ten Months of Drought.

**The War.** In 1937 Japan invaded China and threatened the life of the nation. It has been a time of great sorrow and distress. The government has withdrawn westward and is now located at Chungking. Some people felt that missionary work in China would come to an end but the war has proved to be a stepping stone rather than a stumbling block for the cause of Christ.

**Refugees.** Millions of people left when the Japanese came into their territory. These moved westward in a steady stream. While our mission field was still unoccupied, masses of these refugees passed thru our field. Temples, vacant buildings, churches were filled with them. Still it was



**Fleeing from the Famine. Refugees Pile on Top of Box Cars with Their Carts, Bedding, and Other Belongings.**

not enough. Large sheds of mats were constructed to accommodate the refugees. Relief organizations attempted to care for them. Most of them were without any of the necessities of life. There were all classes of people, the middle class, professionals, well educated, uneducated, yes, all kinds. Much was done by both the government and by the missionaries for these unfortunate ones. The greater number were helped to a somewhat normal life and found some method of self-support. Many were sent to West China and given land grants and the wherewithal to start over again.

Our own missionaries were able to be a help in alleviating much suffering. After the flooding of the Yellow River in 1938, our missionaries took in 400 flood victims and provided for them until the government could care for them. Our hospital did much for these people in giving free medical treatment to thousands of them as well as to the children of the camps. Our own Pastor Ai, vice president of the Synod, was used much in this work and has traveled far and wide, raising funds and visiting the refugees and children. At Hsuechang there was also a school for soldiers' widows sustained by the government. Red Cross funds from America were used to sustain much of this work, and without them it would have been difficult to carry on. During the fall and winter of 1942-1943 famine raged on our field. Thousands trekked westward, and many thousands died. Baby girls were cast out or sold, and there was untold suffering and distress. Our Augustana people sent generously for famine relief.

**War Orphans (Warphans).** Under the leadership of Madame Chiang Kai-shek, a war orphan organization was formed. This one organization has provided for 20,000 children, the majority of whom were from three to twelve years old and one-fifth of them girls.

Besides Madame Chiang's organization, there was one by a Buddhist group and another called the Child Welfare Association. This latter was organized before the war to help care for children thruout the country. The head of this organization is a Christian pastor. After the war began and left the country filled with thousands of homeless and orphaned children, this organization also started camps for children under Christian leadership. Two of these were on our own field, one at Hsuechang with

1,700 children and the other at Yuh sien with 1,300 children, who had to flee for their lives when the Japanese invaded Honan in April, 1944. These children were from five to sixteen years of age. Many of our own Christian young people were the teachers at these camps, and the leaders were our own men. Later baby camps were also organized to care for the unwanted babies cast out during the famine.

**Appreciation.** In a speech by Madame Chiang Kai-shek she expressed the deep appreciation of the General and herself for the courage and the self-sacrificing spirit, the valor and determination to help the people regardless of dangers to the missionaries. They were asked to continue their efforts. She stated that the work and the spirit underlying it has made manifest the meaning of true Christianity. The Christian religion is no longer looked upon as a foreign thing. Christian Chinese and missionaries are working together to bring the gospel of Jesus Christ to China. We know that if Jesus Christ is lifted up He will draw all men unto Himself, and this is true in China also.

## HSUCHANG

### Mrs. John L. Benson

(Mrs. John L. Benson, the author of the following chapter, is the wife of Dr. John L. Benson, who has been President of the Augustana Synod Mission in China for many years. She went out to China as a bride in 1914 and has taught in the mission schools all these years. She organized the first girls' school in Hsuehang, was principal of the Emmy Evald School from 1936 to 1940 and has also done evangelistic work.)

### Institutions at Hsuehang at the Time of the Japanese Invasion:

1. Hasselquist School for Boys
2. Emmy Evald School for Girls
3. Lutheran Bible School
4. Lutheran Hospital (Including Nurses' Training School)
5. Lutheran Seminary Class (During the war years only)
6. Child Welfare Camp (During the war).

"The people that sat in darkness saw a great light, and to them that sat in the region and shadow of death, to them did light spring up."

Matthew 4: 16

## HSUCHANG CITY

A few minutes walk from the entrance to the city on the West Street of Hsuehang is our first Mission Station in China. Until a few years ago the city was surrounded by its high city wall. At the beginning of the present struggle the walls were torn down and the earth within levelled into a wide thoroughfare around the city. This, with time, can become very attractive as trees have been planted on both sides of it. The Mission Station lies on both sides of two streets. The part south of West Street is smallest and contains mostly old one-story buildings. These were used for homes for the Bible women and guest rooms for women, as well as class



rooms for them. Two small two-story buildings were used as homes for Chinese pastor and the caretaker of the property.

North of the street is the original part where Dr. and Mrs. Edwins first settled down to begin our work in Hsuchang. Along the street is a two-story building which contains a bookroom, offices, and the necessary gatehouse. Next is a large ramshackle building that has served as a chapel. At first it was very small, but as the need has grown it has been remodeled again and again and is even so not large enough for the crowds that wish to attend services on Sundays. It serves constantly as a reminder of how much a real church building is needed in Hsuchang. Behind that is the first missionary home built on our field. It served this purpose for many years and later was the dormitory for part of the Emmy Evald School. Since it was ruined through bombing several years ago, it has been of



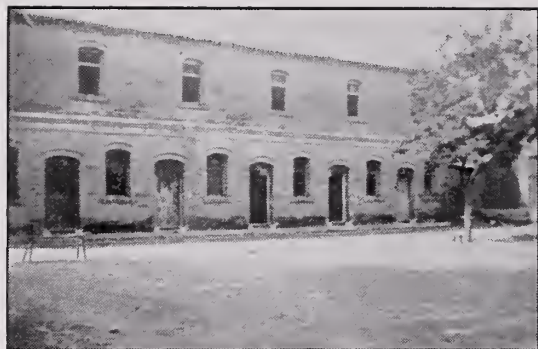
**Dr. John L. Benson**



**Mrs. John L. Benson**

little use, and it as well as the chapel needs to be torn down to make place for a church building. Much of the material in both buildings can be used again, but the buildings must stand until funds and opportunity for rebuilding are available. Along the street at the rear is a one-story building. This has served as a school much of the time. Stella Carlson had the west end remodeled into a semi-foreign home. From this home she worked among the women who daily come into the mission station. From here she also went out into the country for classes in the towns and villages.

Connecting this section with the one at the north is a concrete bridge. As the street level is very low here, this does not interfere with the use of the street. Along the street of this third section or "compound" as they are called, is a two-story building called the Louis Soderstrom Building. This was used as a school most of the time. For a long while it served the Emmy Evald School until they could return to their own building. For another while it was used by the Woman's School. These last years it was used as the School for the boys and girls of the City of Hsuchang.



Louis Soderstrom School in the City of Hsuchang.

The yard of this compound is very large and gave ample room for the children to exercise and play. In this place also are several buildings where the teachers lived.

### LIU HWAN SIN

Among the first women to attend services in the early years was Mrs. Liu. Though she was regular in her attendance she was not happy and showed a conflict was present. It was some time before the missionaries discovered that she came from the red light district. Her visits to the mission station became fewer and fewer, but she did send her two daughters to the school.

Then came the communist uprising with its difficulties. Mrs. Liu was never seen at the church. The old Bible woman, Mrs. Yoh, had not forgotten her and made frequent visits to her home. Next came the days of the revival when Mrs. Liu with many others gave themselves into the Lord's hands. At her baptism she received the name, Hwan Sin, meaning "Changed into a New Person."

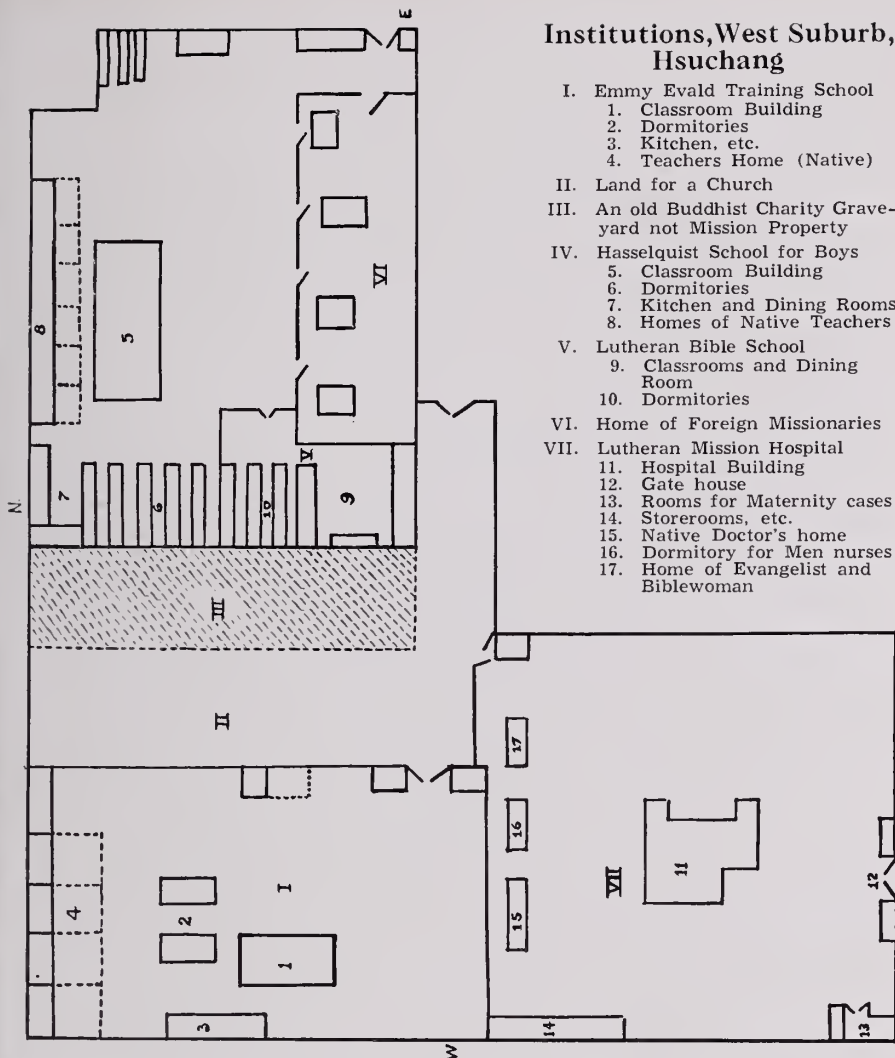
She continued to be active in the work of the church and the missionary society. In her courtyard the people from the mission station were always welcome. It was there that many war refugees found shelter even if they had no money. No one left her door hungry. Her radiant smile not only cheered those who knew her but many a stranger was attracted by it and wanted to know the reason for it. By the power of the Spirit she was truly changed into a new person.

### WEST SUBURB HSUCHANG

About a mile from the city and in a northwesterly direction is the plant of the institutional work of our Mission. There 28 years ago the first piece of wheatland was purchased and more has been added from time to time. On this land ever since has grown up a plant that has been a great blessing to many.

## Institutions, West Suburb, Hsuechang

- I. Emmy Evald Training School
  1. Classroom Building
  2. Dormitories
  3. Kitchen, etc.
  4. Teachers Home (Native)
- II. Land for a Church
- III. An old Buddhist Charity Graveyard not Mission Property
- IV. Hasselquist School for Boys
  5. Classroom Building
  6. Dormitories
  7. Kitchen and Dining Rooms
  8. Homes of Native Teachers
- V. Lutheran Bible School
  9. Classrooms and Dining Room
  10. Dormitories
- VI. Home of Foreign Missionaries
- VII. Lutheran Mission Hospital
  11. Hospital Building
  12. Gate house
  13. Rooms for Maternity cases
  14. Storerooms, etc.
  15. Native Doctor's home
  16. Dormitory for Men nurses
  17. Home of Evangelist and Biblewoman



Plant of the Institutional Work of Our Mission Located in the  
West Suburb of Hsuechang.

**I. The Missionaries' Homes.** The south section of the first plot (VI in diagram) was walled off to serve as a place for homes for the missionaries. At the east corner was the entrance to this and the Hasselquist compound, with its gatehouse and cheerful gatekeeper. As you passed the second gate you were surprised to see the beautiful gardens and the abundance of trees of many kinds.

The first house is the one that Dr. Colberg's family occupied for so many years. The second house is the largest and has been occupied by a number of our missionaries' families. Its spacious living room was the meeting place of many mission conferences and was the place of English worship every Sunday afternoon. In this same room many Chinese of all classes met for meetings, teas, and also dinners. Best of all, in this room many a heart found the way to the Saviour.

The other two houses were much alike and have been the homes of many missionary families and also single workers. How much these homes mean to the missionaries! Here after their strenuous day's work they found rest and a little comfort. Here a bit of the homeland seemed to have been brought to cheer those in a foreign land. These homes were also an example to the Chinese, and it was interesting to see how many of our workers had cheery curtains and clean table cloths, as well as desks and bookshelves in their homes. Cleanliness and sanitation were in this indirect way, as in many others, taught to these young Christians.

These homes were a comfort in other ways, too, because it was to them the Chinese came with their troubles and it was here they found help and comfort. Many are the stories these walls could tell of hearts turned to Him.

The gardens around each house not only added beauty and furnished some of the necessary fresh vegetables but were a source of recreation to many of these missionaries who were work-weary and burdened with many tasks that were necessary because they were so few in number. It is from these hours of rest that this former wheat field was filled with roses and other beautiful flowers, shrubs and trees, while the work hours brought forth flowers in the King's garden.



Hasselquist School, a Boys' High School. Note Group of Refugee Children from the Welfare Camp Standing in Front.

**II. Hasselquist School Compound.** North of the first section and stretching a bit farther west was the Hasselquist School compound (IV in the diagram). Along the west were a number of low buildings facing south which served as dormitories. Along the north were seven low buildings each containing three rooms in which the teachers lived. In the northwest corner were the dining rooms, kitchen and bathroom. In front of the

teachers' homes was the classroom building. It was built in 1922 with gray brick and with a Chinese tile roof of the same color.

The chapel which seated about 400 was the only meeting place we had for our West suburb church and when all the school children, nursing students and teachers got in, there was hardly room for the families of the workers to say nothing of any other people. The great need here is also for a church. The chapel was very attractive and had as nice an altar as a church. Here the whole group worshiped twice on Sundays and on Wednesday evenings. Once a month all met here in the quiet of a Sunday evening for communion services which were always well attended. In this room many found their Saviour as they listened to His Word and all were again and again strengthened here and sent forth to live for Him.



**Men's Bible School  
Teachers and Pupils.**

**III. The Men's Bible School.** In the southwest corner of this large compound was another group of low buildings which was put up in the twenties for the Bible School. After the communist troubles died down and the missionaries could return, these were used for various purposes until the Emmy Evald School needed them. Here for about six years the girls had their classrooms and their dormitories. The Women's Industrial School also used these buildings for their work. It was very crowded, so they were indeed happy when they could again occupy their classroom building when the hospital was finished.

Some while ago, three sections of these buildings were renovated and the Men's Bible School again moved in. The men who attended this school came from all walks of life but all had the same purpose and that was to prepare themselves to serve Him better whether by preaching or teaching His Word. Their dean, who was a fruit of our school work and a graduate of the seminary, is a very consecrated young man. Had it not been for such as he and all our pastors, who are also graduates of the Seminary, many of their country men would still be going to a Christless grave; nor would they themselves have had such lives as they have, had it not been for the missionaries you sent to them and whom you followed with your prayers.





Emmy Evald Training School for Girls.

## LI BEN CHANG

To indicate how real this work is we would like to tell you the story of Li Ben Chang. He was an officer in the bandit army who was injured near Hsuchang and came to our hospital. There as he convalesced he met Bible School students who went to the hospital regularly to speak to the patients. As they spoke to him day by day he was convicted of his sins and saw his need of a Saviour. When he recovered he was baptized and attended Bible School. He was prepared for work among his fellow men. At present he is working in the western province of Kweichow among the aboriginal tribes in the mountains. Thus our Bible School reached into the far distant provinces as well.

**IV. The Emmy Evald Training School.** We would like to give you a picture of the Emmy Evald School Compound (No. I in diagram). Entering the gate you walk along a flower bordered walk to the classroom building a bit toward the north. This building was ready in 1926 and occupied for one term when all the missionaries had to leave China temporarily. When they returned, the greatest need was a hospital and so the building was used for that until the new hospital building was finished in 1937.

The class room building is well built and should be usable for many years to come. The rooms are light and airy, and the girls were so happy to have this fine school to attend.

North of this are the two dormitory buildings facing each other with the entrances right across from each other. Each building has 22 rooms, each with room for four beds. Each building also has one larger room which served as a reception room where they met their guests and also had smaller meetings.

With the completion of the second dormitory the girls should some day be provided for in a better way than ever before. The missionary in

charge of the school should have a small home right near these buildings so as to be able to supervise the work in the best way.

Along the north wall of the compound were four three-room houses for the men teachers. The lady teachers lived with the girls so needed no special homes.

**Faith—Righteousness (Lutheran) Hospital at Hsuehchang.**



**V. The Lutheran Hospital.** The hospital compound was south of the Emmy Evald Compound and adjacent to it (No. VII in diagram). The hospital building was near the south side of the compound and faced east. In front of it was a lovely garden with a Chinese tea house. The main entrance to the compound was on the south so that the dispensary patients could go right into the dispensary without having to go into the hospital part of the yard. Along the north and west walls of the compound were the home of the Chinese doctor, the dormitory for the men nurses, rooms for the Bible woman and evangelist and for the caretaker.



**Entrance to the Hospital Compound.**

**Chinese Tea House in Front of the Hospital.  
Dr. Viola Fischer, Dr. Ho and Nurses.**



This hospital was like an oasis in the desert. Entering its modern corridors and seeing its pleasant rooms on every hand one felt transported to a port city or America itself. To the Chinese it was ever a thing of great wonder that such a fine building could exist. Dr. J. L. Benson writes



**Hospital Staff.**

that this splendid Hsuechang Hospital has now been taken over by the Japanese and has been converted into a railway station for the railway which the enemy has rebuilt from Chengchow to Hsuechang.

The first floor contained the men's department, the classroom for student nurses and the chapel. Never-to-be-forgotten was the evening when all gathered to attend the baptism of Major Li the evening before he was to leave the hospital. It was during his half year there that he had found his Saviour, and he did not want to leave for his distant home in another province without first having been baptized and partaken of the Lord's Supper.



**Some Children in the Children's Ward.**

On the second floor were the women's wards and the children's department. The wing contained the operating room, and the obstetric department. On the first floor the wing was devoted to dispensary work. The waiting room was daily filled with such misery and suffering as we would seldom see at home. The men had the morning hours, and the women and children came in the afternoon.

The children's ward was such an interesting place. Even if the little folks cried at being left there, they soon felt at home and more often than not were loathe to leave again. Where else in that vast plain could you find so cheerful and pleasant a place for little folks?



On the third floor were: the large room for the girl student nurses, the store room and a large space for a drying room, so necessary in a hospital. From the windows could be seen, as far as the eye could reach, the vast fields of grain dotted here and there with tree-planted villages. It was a pretty sight. Let us pray that the enemy might soon be driven out of Honan and that our China Mission might again soon resume its ministry of mercy in our Hsuechang Hospital.

**VI. The Child Welfare Camp.** East of all these compounds was the plant of the Chinese Tobacco Company. Its huge warehouses had been emptied of all machinery because of the invasions. Its walls, before the Japanese invasion of Honan, housed instead over 1,500 children left orphans or homeless by war and floods. Here this large group of children (sometimes the number has been nearly 2,000) had shelter, beds, food, clothing and could also attend school and learn any of a dozen useful trades. This group was supported by government funds and whatever they could make from the sale of their industrial work.

The leader of the Camp was one of our Christians. He has had army training and besides taught in the Emmy Evald School for ten years. Most of the teachers were graduates of our schools, and a majority of the workers were Christians. The pastor of our West Suburb church did much work here. Daily chapel was held in the largest warehouse, and the children had New Testaments and learned many hymns from memory. Though most of them had never heard of Jesus when they arrived at the Camp, several hundred have now been baptized. The success of this Camp can in a great measure be laid to the work that has been done in our schools and the church at Hsuechang. How we should pray for these children who all had to flee when the enemy invaded Hsuechang.

So in Hsuechang there are many who today praise the Lord that the missionaries came to them with the Words of Life. Thanks be to God for His unspeakable gift. II Corinthians 9: 14.

## LOYANG STATION

**Mrs. J. W. Lindbeck**

(Mrs. J. W. Lindbeck is the wife of Rev. J. W. Lindbeck, one of our missionaries to China. She has served in China since 1910 and indeed is well versed in telling of our work there.)

### **Institution—Hospital.**

Although mission stations all over China are much alike, there are usually a few distinguishing features that make for interest and variety. Location, surroundings, and personnel all play a part.

**Loyang** is one of the oldest and most important cities in China, having been the capital at nine different times during its three thousand year history. Everywhere we find evidence of its age. Dig into the ground and one finds the bones of countless multitudes who have lived and died within



Loyang Church Before the Last Enlargement.

its walls. Two or three barrellfuls of bones were collected when excavating for the foundation of our present hospital in 1913. Around Loyang are the tombs of emperors and some of the most famous Buddhist landmarks in the country. Bei Ma Shi (White Horse) Temple, which is only eight miles from the city, marks the site, so the story goes, at which an Indian priest riding a white horse, first introduced Buddhism into China.



Mrs. Lindbeck and Mrs. Wu,  
Coworkers for Nearly 30 Years.  
Path and Hedge in Front of  
the Missionaries' Homes.

Although Loyang has lost its former glory, it continues to be an important military center and has harbored many of the most prominent leaders of present-day China, including Generalissimo and Madame Chiang Kai-shek. The Japanese considered it worth while to bomb the place almost two hundred times during the first four years of the war. The dangers were, however, not greater than in the beginning years with their anti-foreign mobs, raids, famines, pestilences, robbers, revolutions, and numerous political upheavals.

In the early eighties China Inland missionaries began to preach in the country surrounding Loyang but the city itself remained closed. Even as late as 1901 a party of missionaries returning to their field, after being

driven out by the Boxer uprising, were stoned within the town and had to appeal to the Prefect for protection. After much prayer and many attempts, the missionaries of the Swedish Mission in China succeeded in entering the city toward the end of 1903. In 1909 when the late Dr. Friberg was to start medical work in Loyang city, he received much help and encouragement from our Swedish friends. This congenial and helpful spirit between these workers and ourselves has continued to exist to the present day.

**The Gospel Tents and Some School Buildings.**



Standing on the old city wall, which was razed three years ago like so many other such walls in free China, one had a full view of our mission compound directly east of the city. From this point, the three foreign style residences which for so many years have been our home, appeared to be the most conspicuous because of the elevated ground on which they



**Some Loyang Workers.**  
Center—Pastor Wu; Lower right—Mrs. Wu, Pastor's Wife and Bible Woman; Upper right—Blind Organist; Lower left—Mr. Gwoa Shei; Upper left—Mr. Hu Chen Bang.

stood. The premises as a whole took on a village-like appearance with their clusters of buildings in separate church, school, and hospital compounds. Each of these compounds was practically a self-contained community.

When first purchased the place was completely barren. Now the never-failing, 60-foot-deep, rope-and-bucket wells were taxed to the limit every summer in order to keep trees, shrubbery and flowers alive. Stepping into the shady yard from the dusty, crowded, and noisy street, the very air seemed different and one felt a restful peace hovering over all.

Much of both joy and sorrow has been our lot within the twelve-foot walls which surround our mission compound. Since 1912, after two years of sojourning in different places on our field (including eight months as a refugee in Hankow and on KiKung Shan during the Revolution) I con-

Loyang Dispensary.  
Mr. Wang Fei Ran, the Chinese Doctor, and Helpers.



sidered Loyang my home. During the years we have been joined by other members of our mission, of whom Sister Hanna Engberg, Dr. Lindorff, and Mr. and Mrs. Forsberg were the first. After very brief stays, these were placed elsewhere. Gradually still others came. Rev. J. W. Lindbeck arrived, soon to be followed by Rev. and Mrs. J. J. Lindell, Sister Elvira Persson, and Rev. and Mrs. M. B. Hanson. Miss Ebba Person worked



A Sunday Morning Congregation at Loyang During Special Meetings.

with us one term, and in 1932 Sister Ingeborg Nystul came to our help. Since we left in March 1941, she, together with Rev. Hanson and Miss Alice K. Anderson, remained, "holding the fort" until they had to flee at the time of the invasion of Loyang.



Of those mentioned above, five have already been summoned beyond. One lies buried in the United States, one on Ki Kung Shan, one in Hsu Chiang, and two, Dr. Friberg and Rev. Lindell, in our Loyang compound. Here also in the compound are buried two small children, Gustaf and Ruth Friberg, while three other small children of their family have their graves elsewhere in China.

Who can count the tears, know the anxiety, and feel the pangs of separation in times of sickness and death? Yet by God's grace bereaved families, after months of separation with happy reunions just in view, were enabled to say, "God had a greater joy prepared for our loved one."

"Their works follow them," and many natives hold their memory dear. Even Mrs. Ma, who was mentally sick, has not forgotten one of them. She was a young Mohammedan woman who ran up and down the road in front of our homes, climbed trees and sat astride the housetops, much to the amusement of our small children. A long time after recovering, she came back to inquire about the friends who had been kind to her during her time of sickness and need.

"I wish I could see Dr. Friberg," she said.

"And so you may, if you believe in Jesus," we replied.

"Not I, I am so bad; he was so good," she reasoned.

"That was Christ in His heart that made him so loving and kind," we explained.

"Take me over to his grave," was her request. There we knelt together and dear Mrs. Ma, with tears streaming down her face, poured out

Women Attending a Short  
Course at Loyang.



her heart in prayer. She prayed that her heart might be cleansed so that she, too, may see the Saviour and the friends already gone on ahead.

A school for the blind was opened at Loyang in 1911. Mr. Fu from the Murray Institute for Blind in Peking was secured as teacher. At first he was the wonder of the place. He could read with his fingers, deciphering dots made with a peg and write what people said. Then, too, he could play the organ, sing, and write music. He taught other blind boys to do the same. He always learned new melodies and memorized the words so that at the time of his death he knew over a thousand songs. At one time thirty-five blind boys were enrolled in his school.

Evangelistic work has gone hand in hand with the medical work. Even today some of our most prominent Christian families first became interested in the Gospel in the hospital. Tent and outstation work has also borne fruit. The district of which Loyang is the center is now dotted with places where the gospel is being preached regularly. Some people have even opened up their homes for meetings.

God has given us faithful native helpers. Our five ordained pastors and more than a dozen evangelists, together with Bible women and tent workers, all continue to testify. In spite of Japanese occupation, it is rumored, they faithfully continue to conduct worship services and preach the gospel regularly.

What our eyes saw and our ears heard at the time of the revival in 1931-34 is never to be forgotten. Enemies were reconciled, stolen goods restored, sins of all descriptions confessed. Some souls wept and agonized for days fearing that God had no mercy for such vile sinners as they. How we praise God for the glorious Gospel He has entrusted to us to bring to the regions all around. "Come now, and let us reason together, said the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." We thank God too for the heart searching that came to us as missionaries. "His Spirit looketh deep into the heart, and leaves no sin covered up." So the message is ever the same—Christ died for sinners.

## YUHSIEN, KIAHSIEN, PAOFENG

Rev. Daniel Friberg

(Rev. Daniel Friberg is the son of the beloved Dr. Friberg, medical missionary from 1908 to 1930 in China. This is truly a missionary family. Rev. Friberg's sister, Margaret, is a missionary to China. Both she and her mother were held prisoners of war in Peking for some time. His brother, Dr. Bertil Friberg, and his wife are medical missionaries on our African mission field.)

### Institutions

Yuhsien—Orphanage and Child Welfare Camp

Kiahsien—Hospital

Women's Industrial School

### YUHSIEN

Yuhsien is wonderfully productive. The mountains are worked for various grades of coal, some of excellent quality. In the extreme west of the district I found a smelting plant where the liquid, poured from a tip-able little blast furnace, was cast into plowshares. In one place I was shown a hole in a mountain side said to have had a gold mine once upon a time. The real gold of those mountains, however, is undoubtedly the coal which the villagers hack dangerously out of underground veins and wind up in five-hundred-pound baskets to the top of the shafts. There other



Some of the Children in the Kindergarten Sunday School at Yuh sien.

villagers weigh out two or three slender bags full which are placed on the backs of donkeys and distributed to the cities and the villages in the plain.

The valleys produce wheat, corn, millet, flax, much fruit, and particularly in the foothills north of the city, a vast amount of cotton. Around the city and the chief villages, gardeners force one crop of vegetables after another out of the rich soil.



Yuh sien Congregation  
Gathered for  
Sunday Worship.

The population of Yuh sien district is said to be five hundred thousand. Of these half a million, by far the majority, live in villages scattered with great frequency over the plain.

Yuh sien city is one of the largest on our field. Its streets have been somewhat improved, and there are policemen to enforce various civic obligations. Several high schools are to be found here besides a public library and shops of many sorts. Mohammedan caterers display their own little sign of a tea pot and the characters "Pure" and "Genuine" under a canopy or trundle a counter-wheelbarrow with huge chunks of cold boiled beef thru the crowd.

Yuh sien has for centuries been a noteworthy center of the medicine trade in China, one of the few great centers. Two members of the church board in Yuh sien are associated with medicine houses. One of them, Deacon Wei, displays about four hundred kinds of medicines in boxes and bags in his establishment. I have on visiting his place of business reached down and taken a handful of this or that oddity and asked him

the name, and of course he knows! It's quite a lore, the name, the character, (whether it grew in the ground or "grew" on an animal), what it is good for, the method of administration, and what they are very much aware of in Yuhsien, the price.



Hospital at Kiahsien.

## KIAHSIEN

Kiahsien is obscure by comparison with Yuhsien. The whole district has only about three-fifths as many inhabitants. About twenty years ago the city was so thoroughly sacked by bands of robber soldiers who broke into the walled city that parts of it still are in ruins. Every Chinese locality is famous for some article or other; very often some table delicacy. Kiahsien is known for the excellence of its vegetables, particularly its celery. Seeds from the Kiahsien gardens, a large number of which are right within the city wall, are prized in various localities.

Kiahsien is one of the least sophisticated cities I know. Though a city, it is peopled by a group of uncommonly friendly, plain and even cordial inhabitants. Many among those who have no connection with our work greet the passing foreigner with a friendliness that is at least welcome.

## PAOFENG

Paofeng was disreputable in the past because of the many bandits it produced. I remember that even recently a new mandarin of the city got a great reputation for valor for having led his soldiers within the first



One Mode of Travel in China.  
The Cart Has No Springs.

month of his office holding into the mountains on the east of the city to clean up on the robbers. Northwest of the city on the south of the Ju River is a very large village, which was the home of the banditti chief who carried off our Missionaries Lundeen and Forsberg.



Something about the bad drinking water of Paofeng makes it highly suitable for the distilling of liquors. There are many houses that have gone in for the production of spirits from the grain that the people could certainly use in a better way.

With the changing fortunes, cities even in China rise and fall and what was once the rear of the field has become the front. South of the city there passes a great motor road that largely takes the place of the railroads that have been destroyed. The motor vehicles, however, are very, very few in number. Instead there are almost endless lines of bullock carts and man-drawn, two-wheeled, rubber-tired carts for the transport of various supplies. One of the chief of these is grain. Warfare is largely economic even in China and one of the policies of the government has been to deplete the border areas of its jurisdiction of all surplus supplies of grain, partly for the support of the armies, and partly to keep the grain from being peddled to the Japanese-occupied areas. The burden on the Chinese people has been increasingly heavy, but fortunately the war years have also been years of good harvest until 1942.



Christians at Kiah sien During the Series of Special Meetings Enjoying Their Dinner Out of Doors.



City Church at Kiah sien. Rev. Kuo, Chinese Pastor, Standing in Front of the Doors.

It's all in all a most delightful country formed by these three cities and their districts; a country of mountains and hills and plains and rivers, of villages, peach groves, and persimmon trees, of wheat fields and roads, and diagonal paths from village to hamlet, of ancient monuments and flocks of sheep and goats grazing on the hillsides, of children in water-holes and their mothers stitching shoesoles in the shade of enormous elms. Many of the young men have been drafted into the army. All three cities have been bombed, and when the danger from the air has been extremely great, all three cities have been almost emptied of their inhabitants.

Each of the three cities is the scene of Christian work thirty or more years old. In each case we have a city congregation in which the work is more or less centered, and a large nuclei of Christians in the countryside around. These country nuclei range from organized congregations to centers very new and small and of minimum organization. Including

them all, regardless of degree of pretentiousness, Yuh sien has thirty "places," Kiah sien thirty-two, and Paofeng, seventeen.

The Christian community is divided into "chiao yus" and "hsioh yus," full members and learners. When the learners have given evidence of genuine faith thru a period of instruction and probation, they are received by baptism into full fellowship of the believers. The total Christian constituency of "chiao yus" and "hsioh yus" is above sixteen hundred for Kiah sien, and six hundred and fifty for Paofeng. In the year ending November 30, 1940, the Christians of the three districts are reported to have given just over \$750,000. There was a decided disparity between the districts in the matter of giving.



Teaching Old and Young.



Teaching in the Villages.

I regret to say that the number of Chinese pastors in the three districts associated with the congregational work is very small; indeed, it was only one for each district at the close of the year 1940. These three, Pastors Wu Chen-ming of Yuh sien, Kuo Shao-fen of Kiah sien, and Wang Chen-wu of Paofeng, are all men of whom it might be said in Paul's language, that they are not novices. Pastor Wu is an exegete and Bible commentator and a preacher who could fill with power and grace any pulpit in the world.

My friend, Pastor Kuo, served in his youth as a military secretary and was for many years after his connection with the Mission a highly successful school teacher and principal. He serves the Kiah sien flock with exemplary devotion and orderliness, and has built up, together with his layman brother, a work of great solidity.

Pastor Wang's connection with the Mission is a bit more recent than that of the other two. He used to be a "yamen" clerk, i.e., had a secretarial employment in the magistrate's office. He was a man of mature Christian graces and insight. Pastor Wang was called to his eternal reward in the summer of 1943 after having suffered for over three years with tuberculosis, two years of which he was almost constantly confined to bed. But even while bedridden in our Mission Hospital at Kiah sien, he continued to be a faithful witness of the Lord, pointing many patients who shared the ward with him to Jesus Christ. He is the first ordained pastor on our Honan field to have left the church militant to join the church triumphant.

In addition to the ordained men there are a number of lay workers connected with each district having as their special responsibility one or more country "outstations." Some of them have been with the Mission

Children's Band  
from the Refugee  
Camp at Yuh sien.



just as long as the Pastors and have in the course of their service evidenced much Christian grace. Discourse seems to be a native ability with the Chinese, and we foreigners often marvel at the readiness with which our Chinese colleagues stand up and expound a matter. On the whole it would have to be admitted that their acquaintance with the contents of the Bible is very great; I think it might even be safely said, greater than that of the average American Protestant clergyman. Many of them carry worn Bibles, badly worn out materially and wonderfully worn in spiritually.



Orphans at the  
Orphanage in Yuh sien.

These brethren may know little about Occidental geography and world history, especially outside of China, but they know the Holy Land and the mysteries of the Kingdom.

It was early discussed that to reach the women the Mission had to count on the services of women. There are about three Bible women attached to each district who visit the women in the courtyards, and conduct classes in Bible history, the catechism, and the phonetic script.

There was also, before the invasion, a group of "tent band workers" attached to each district, and all but one or two of them men. Their duty was to promote the preaching of the Gospel in new areas, and they pro-

ceeded from one point in the countryside to another for about eight or nine months of the year.

Two of the three districts have some items of individuality. In Yuh-sien the Mission has had an orphanage for a long time. Since the opening of the war there has been established in Yuh-sien and in Hsuehchang two camps for orphans and other children affected by the war. There has been in a greater or less degree a merger of the Yuh-sien Camp with the Orphanage. The Government supports the Camp and the Mission bears the responsibility of sponsorship. Some thirteen hundred boys and girls

**A Group of Women Who  
Learned to Read the Pho-  
netic Scripts in Ten Days.**



were gathered together in Yuh-sien, occupying Mission premises, temples, and houses that they have in part put up themselves. They dressed in uniforms, marched around like little soldiers, studying lessons increasingly like those of Occidental school children, and in addition worked at some trade: spinning, weaving, carpentry, or tool making. These children all



**A Missionary Home  
at Kiah-sien.**

fled at the time of the Japanese invasion of Yuh-sien, but it has been reported that the enemy overtook them, killed some and took a number of them prisoners.

In Kiah-sien the Mission maintains two distinctive features of work: the Hospital and the Industrial School for Women.

The Hospital at Kiah-sien was originally a girls' school which has been



adapted and enlarged to serve as a twenty-bed hospital. The clinical department was disproportionately large, and long and heavy hours of work have been put into it by the staff. An affliction peculiarly prevalent in the area immediately to the south of Kiah-sien is kala azar, an enlargement of the spleen due to a parasite that kills the victim where western medical aid is not obtainable. The list of kala azar patients was always very long and while the patients and their parents sat around and waited their turns an effective opportunity of preaching the Gospel was opened to any one who would visit the waiting room and teach the multitudes.

In the Women's Industrial School, housed partly in a great old Chinese building from the Ming dynasty, women and girls had an opportunity to catch up on their schooling while working toward their keep and while learning the Christian doctrine. The Japanese invasion necessitated the closing of the Women's Industrial School at Kiah-sien, which at that time had an enrollment of over 70 students. As many of them as had parents or other relatives who could offer them some prospect for support, were sent home. The remaining students, many of them homeless orphans and refugees, were taken by the Chinese pastor, Rev. Kuo Hsiao Fen, into the mountains, where he hoped he could keep them safe and in some way provide for their livelihood. How these students are faring in the mountains, we do not yet know.

In charge of the Mission's evangelistic activity in these three districts was my schoolmate, the Rev. Russell Nelson. Together with Pastor Nelson and his family, there were stationed in Yuhsien, Miss Minnie Tack, who, though her home was in Yuhsien, visited all three of the districts and others besides. Her program called for months of absence from her station annually, generally spent in the country, ten days in a place. This living in the villages with little or no privacy and very full days of painstaking work, instructing women in the very rudiments, particularly of the Gospel, was not an easy task, and I feel the ladies who take it upon themselves have a great reward.

Sister Thyra Lawson was in charge of the Woman's School in Kiah-sien, and her hands were very full.

My last Christmas in Kiah-sien was one of the happiest I have experienced. Pastor Kuo was sick in the hospital with an extremely painful boil. The pastoral duties, therefore, that usually devolve on him fell to me. We generally had three series of special meetings a year in Kiah-sien, the three-day services at Christmas time being the baptismal event of the year. The candidates were a great group, and it was a high privilege to sit among the members of the church board through several long sessions when the men and women who wished to associate themselves with the fellowship of believers in Jesus Christ in Kiah-sien were examined and questioned as to their faith, knowledge, experience, and intentions. The Board was a group of earnest and lovable Chinese brethren and the candidates—what an evidence of the transforming and regenerating power of God they were! I remember one tall candidate whose village I have

passed thru many times on my way to and from Yuhsien. His Christian experience had only been a matter of months but so evident was the sudden and thoro work of grace performed by God in this brother's heart that we should only have wasted our time to do any more examining of him.



**Inside the Yenshih Missionary's Home When Ebba Person Was There.**



**Our Church at Yenshih After the Terrible Flood in 1935. Note How High the Water Came.**

On Sunday morning I baptized over seventy individuals including a few babes in arms. At the communion service in the afternoon between two and three hundred Kiahsien brethren and sisters in the Lord partook of the testamental cup.



**Rev. Ai Preaching at the Dedication Service in the Yenshih Church, May 3, 1936.**

## **YENSHIH DISTRICT**

### **Mrs. Ebba Person Nelson**

(Mrs. Nelson, when Miss Ebba Person, served as missionary on our China field from 1922 to 1940. This travelogue, when read takes but a few short minutes, but represents many hours of faithful service in His Kingdom.)

Yenshih has no institutions but both Yenshih and Yuhsien are the only places where we have real churches. In the other places we worship in chapels far too small for our people.



The Bible Woman,  
Mrs. Tu Shu Ying.



Yenshih District Confirmation Class.  
Pastors Gia and Liu Sitting in Front.

### **A Visit to the Yenshih District**

Since railroads have been torn up and gasoline cannot be purchased for traveling, one must use a cart. So having traveled by cart from Loyang, I greet you with these words, "Welcome to Yenshih."

With no radio or newspapers, I ask what news you have to bring me. You undoubtedly would say "Loyang was bombed again yesterday" as that is the recurrent news these days.

After you have had time to freshen up a bit after a dusty trip you are interested in seeing the city. You ask, "What has happened to this city?" The city is lower than the river, and each year it is common for the river to overflow its high banks, causing much suffering and destruction. Although a dyke was built, the river overflowed in 1935 and broke the dyke, making the city one huge lake. All homes were destroyed, and so the people moved to the ridge north of the city and built themselves caves. Since 1935 government funds have been received and a new city sprung up therefrom, not pretentious but one can see some refugee homes and government buildings.

The city you will note is surrounded by a vast fertile plain. June brings beautifully ripened wheat fields; September gives us lovely millet fields.

The foreign pastor of our church before the invasion was Rev. M. B. Hanson and at present there is no native pastor. Please meet our Bible woman, Mrs. Tu, Shu Ying, a woman about 50 years old. She came to us as the bride of a young teacher from the Presbyterian mission north of us. Her husband was a brilliant man and she learned much from him. At his untimely death she was left with two small children to care for and support. She was hired as a teacher of woman's classes all over the Yenshih district and later was made a regular Bible woman. I have learned to love her dearly in the six years we worked together, and she has proved herself indeed a faithful servant of the Lord.

Mrs. Tu has what is equal to an eighth grade education. She is able to read and write and keep accounts. Most of the Christians cannot read



Main Street in Tengfeng.

Oldest Standing Pagoda in China. Octagonal in Shape and Considered the Most Beautiful in China.



or write, so they come to her with their letters to be read and she often writes a reply for them. She loves souls and does not spare herself for rich or poor alike. She visits the sick and troubled and always points them to the Saviour. No one but the Lord knows what a blessing she has been to the Yenshih District. It might be of interest to you to know that it was her brother that escorted Dr. and Mrs. Goforth to safety during the Boxer uprising in 1900 at the risk of his own life.

I would like to take you to some of the other stations and introduce you to some of the other Christians.

## A Visit to Tengfeng

Before the war Tengfeng was a place that attracted many tourists. Had the war not come when it did, Tengfeng would have been on the map. China has five holy mountains; one in the north, one in the south, one in the east, and one in the west. The fifth one is in the middle. This middle one is at Tengfeng. The Buddhists have here built a tremendous temple and monastery. In the spring of the year thousands of pilgrims visit this



temple and holy mountain. Scattered over the mountain there have been as many as 46 monasteries. Here we also find the oldest and what is considered by many the most beautiful standing pagoda.

We must get an early start as we must travel 30 miles. It is up hill all the way. The last time I took this trip by rickshaw the man who pulled



Traveling in the Tengfeng Mountains.



Multitudes in the Distance Who Have Not Heard the Gospel. Those Near by Are Hearing for the First Time. Some Were Frightened by Camera.

said, "You walk half way and I pull half way." We had better get a mule cart tomorrow.

The Tengfeng people are different from people in other places. They are so hospitable. They seem to appreciate that it is difficult to get there. When you leave, they will follow you out in the country even if it is early in the morning.

You must meet Pastor Ch'i Shui Loo, one of our young boys that the mission has educated. He was in the seminary during the revival and



Some Who Have Heard the Gospel. An Advance Catechism Class Who Have Memorized 52 Questions and Answers. There Were 81 Pupils and All Learned to Read the Phonetic Script.

came here after his ordination. Since he came, the work has grown by leaps and bounds. Tengfeng was only an outstation in 1932, and a poor one at that. Now it is a main station with four outstations. The first time I had a class here I had an enrollment of 59 and very few could read. In 1932 I had 120 and out of these 81 could read and 12 learned to read at that class.

Let me take you to one of the outstations from Tengteng. We will have to travel on donkey as there are no roads, just paths, up here in the mountains. Here I want you to meet one of the elders in the church, Hsai-ao, Tien Shui, a man about 49 years old. He has a very interesting story. About 12 years ago he received a Bible and read it. Then he went to Juchow to ask Rev. Trued to baptize him which he did upon his confession of believing in Jesus. He came back home but continued to sin until he became so crippled that he could not walk. When I came to Wangsan for a class, he came though he was so crippled he could hardly hobble along. He was convicted of sin and asked the Lord to forgive him. The Lord surely did forgive him and healed him both spiritually and physically. He now walks three miles every morning and evening.

There are three other outstations, but we will not have time to visit them now.

### A Visit to Goshih

Here we turn to go to Goshih. The work in Goshih is older as far as our mission is concerned than the work in Yenshih. We are welcomed in Goshih by the young energetic pastor Liu, Kuang Ming, another of our school boys.

Goshih is a large market town and market days have a habit of coming on Sundays so often. Our church borders on the street so one can readily realize the problems on many a Sunday.

Mr. Li, T'ing Fu is one of the elders in this church. He at one time was a son in a wealthy home but opium and sin soon put an end to his wealth. When I came to China he had turned to Christianity and had been baptized. At that time he became our goat herder and stayed with us until we had to leave China in 1927.



A Group of Christians  
from Hsiao I.

In 1933 I came to his town for a class. He was convicted of sin the first day. Every day as we studied the Ten Commandments he stood up and confessed his sins. I told him it was not necessary to make public confession; yet he felt he must for he said, "I know God wants me to and I must obey His Spirit. I have no face before God and why should I think

I have before men." God forgave him and gave him much peace and joy and I shall never forget his prayer, "The God of Abraham, Isaac, and Jacob, and now my God, I praise Thee for forgiveness of all my sins. I praise Thee that you have given me a robe and ring and shoes. I am at peace with Thee."

### **A Visit to Hsiao I**

In order to reach this station we would have to come back to Yenshih and then the next day go to Hsiao I, which is about ten miles east of Yenshih. Here is where China had one of her arsenals, making ammunition and bombs. Some 5,000 men were working on each shift night and day. Just before the war they had completed a second plant more immense than the first. Both of these had to be moved when the Japs began to bomb them.

Here I want you to meet the Pastor Chia, Feng Fu. He was an evangelist for many years before he went to the seminary so he is very practical as to methods of evangelism.

In one of the caves in this vicinity you will find the home of one of the young men whom God has used much during the revival, and he is still being used. His name is Ly, Chin Ch'uan. He was formerly a banker and an opium smoker. At the time of the revival he had been converted to Christianity and was attending the Bible School in Hsuchang. One of the first to come to peace with God, he has forsaken all to follow the Lord and is willing to serve in the hardest and humblest capacity.

May we ever be mindful to pray for these brethren of ours who serve their flocks so faithfully.

### **JUCHOW—LINRU**

#### **Mrs. Arthur J. Colberg and Mrs. John L. Benson**

(Mrs. A. J. Colberg went to China in 1922 and married Dr. Colberg there in 1923. Has worked all these years at Hsuchang as a teacher in both the boys' and girls' schools. Is a graduate of the Gustavus Adolphus College. She has also spent time in visiting homes. Her husband, Dr. Colberg, was the physician in charge of the hospital at Juchow until he left for furlough in the latter part of 1941.)

#### **Institution**

Hospital.

Juchow has of late been called Linru. In a fertile valley between two verdant mountain ridges in the western part of our mission field nestles the city of Juchow. God has bestowed much beauty upon this part of our field. But what a journey it was in the early days to reach this garden spot over the rocky roads that separated it from the rest of the field! What courage it took for the Truets to enter into work at this place! Nor was it easy to find a place to locate a mission station. No one would sell them any land. But at last they were able to secure a place in the East Suburb

of Juchow. It was not until years later that a property was obtained in the city itself.

From the start the work was slow and discouraging. To make matters worse it was impossible many times for the missionaries to live there because of the robber troubles, for Juchow is a robber center. If one mentioned "Old Juchow" as it was called the Chinese would shake their heads as much as to say, "Can anything good come from that robber center?"



A Few of the Patients at Juchow  
Gathered in Front of the Church.



An Old Man Who Burned  
His Idols; His Wife and  
Grandchild.

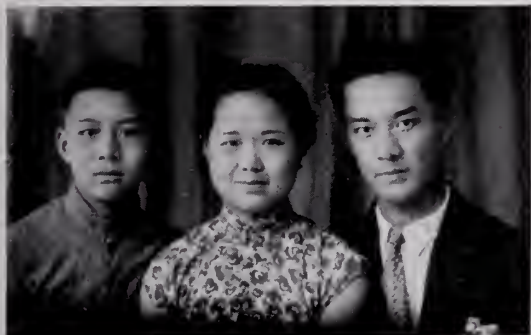
The missionaries as they entered through those high walls and passed through the streets where "Foreign Devil" was called out more often than in any other place, could truly feel the spiritual darkness descend upon them. It did seem as if it were "a darkness that could be felt." It was in 1927 while living in this place that Rev. Lundeen and Mr. Forsberg were taken by the robber bands who brought them for weeks all over the province of Honan on their raids of destruction. Here, too, it was that Sister Ingeborg and Betty Berglund were twice surrounded as the bandits took the city. However, they were able after a few days to walk out quietly both times and escaped without being molested.

Anyone but the Lord would long since have left that city to its darkness, but He continually reminded the workers that He sent them there with the following words, "Be not afraid, but speak and hold not thy peace, for I am with thee . . . for I have much people in this city." So again and again the work has been taken up there and in that place, too,



there are those who have turned to Him. Here there is also an organized congregation.

In 1926 the foundation for a hospital was laid in Juchow. Then because of conditions in and about that district the missionaries all had to



**Christian Friends in China.**  
Their Names Are Hope, Love, Faith.



**Two Chinese Boys, Ma-Doh and Wang Yuen, Dressed in Winter Garments.**

leave. During the intervening years many of our missionaries have been there for longer or shorter periods of time but always, because of robber disturbance, they have had to leave. During the ten years previous to 1939 no missionary lived at Juchow. Since then, however, it has been peaceful there and missionary opportunities have been most encouraging.



**A Tea Vendor.**  
The tea is in the large padded teapot, the bowls in his basket. The little lantern to the side is for use in the evening.



**Happy Because They Can Now Read Their Bibles.**

The hospital and evangelistic work have prospered. The old mud dispensary used years ago by Dr. and Mrs. Lindorff has been repaired and many sick have been cared for there. A friendly attitude has been created among the people. Whereas years ago it was hard to get people to come



to the foreign hospital, even if the treatments were free, now they come and are willing to pay. The work has thus not only been self-supporting but through this income it has been possible to pay salaries for many evangelists in the Juchow district during these months when it has been so difficult to get funds through.

There are two missionary homes in Juchow, one built in Chinese style in the city, the other foreign style in the east suburb. The latter was almost in ruins but has been repaired. Dr. and Mrs. Emery Carlson served about a year at Juchow. Miss Anna F. Olson was stationed there at the time of the invasion. The old hospital foundation still stands, challenging us to greater missionary efforts so that we may lay hold of the wonderful opportunities in this long-neglected part of China.

## PASTOR DU SUEN

Du Suen was not very old when he lost his father. His mother was left a widow with two daughters and two sons. Suen was the older of the boys. The daughters were soon sent to their new homes to be married. A relative of Du Suen was one of the first Christians in Juchow. As he was wealthy and helped them a great deal, they could not but be willing to attend the services.

Suen did not get through more than the grades when he had to go to work and help support the family. He worked for a Chinese cake maker. Here he learned to make many kinds of Chinese cakes and cookies as well as to make many of the special Chinese dishes which were in demand for the holidays. It was while he worked here that Sister Ingeborg and Betty Berglund moved into the newly acquired property in the city to start work there. The cake shop was right across the street, so after his evening's work was done Suen often went to the Gospel Hall to listen. During this time he found his Saviour and gave his heart to Him.

He then felt the call to serve his Master, the Lord Jesus Christ, so he went to the Bible School at Hsuchang to prepare himself for this work. He worked a number of years as an evangelist, but he felt this was not what the Lord wanted him to do, so he entered the Seminary at Shekow. While there he was often a great help to the students in preparing fancy dishes when they wanted a feast.

After graduation he taught at the Bible School for a while but upon a call from the church at I Yang, thirty miles west of Juchow, he was ordained. He served there as pastor for several years. As he was tireless in his work and spared no pains to help all in distress, he was much loved in that city.

His own people in Juchow were without a pastor so they called him to serve his home congregation. Though he realized that Juchow is a hard field he felt that the Lord was calling him there, so he accepted. There he is still serving in his conscientious way. His is no easy task and requires much dependence on the Lord he loves.

It has been reported by Chinese Christians on our Honan field that

Pastor Du Suen was beaten and shamefully maltreated by the Japanese when they invaded Juchow.

So in dark Juchow, as in all places on our field, there are those who have found a Saviour because we as an Augustana Synod and a Woman's Missionary Society have sent them the Word of Life. But the work is only just begun. Those who have accepted Him are numbered in the thousands while the people on our field are numbered in the millions. Thus with ever more zeal and with thanksgiving for what He has done we must continue to carry the gospel message to these areas.

## OUR WORKERS IN CHINA

After the Japanese invaded the eastern part of China in 1937, they made frequent attempts to get into central and western Honan. Although they were very near at times, the restraining hand of God held them back. Thousands and thousands of refugees poured into Honan from the occupied territory. Food became scarce. Then followed drought which caused crop failure and famine in 1942. That summer brought hordes of locusts which devoured most of the crops and another year of partial famine followed. The war caused inflation which was accompanied with ever-rising prices. In spite of the great amount of relief work done, thousands perished from starvation and sickness.

At the time of Pearl Harbor some of our missionaries were in occupied territory. Dr. A. W. Edwins and Dr. Gustav Carlberg were in the Hankow area, Miss Margaret Friberg and her mother in Peking. Dr. Edwins and Dr. Carlberg were repatriated late in June of 1942, but Dr. Edwins died shortly after the boat left Shanghai and he was buried at sea off the China coast on July 3.

Dr. Lillian Olson was in Manila when war was declared, waiting for passage home, and Miss Dorothy Ekstrand was at the language school at Baguio. They are still interned there.

In December 1942 Dr. John L. Benson again set off for China, being loaned to the Church Committee for China Relief to administer relief to famine-stricken Honan. He traveled extensively in the province and was able to be of help to many people both physically and spiritually.

In March 1943 Dr. Viola Fischer, Sister Myrtle Anderson, and Miss Stella Carlson left the field for furlough. They traveled westward to Chungking, then over the mountains by plane to India and from there by boat, arriving in California in June 1943.

In the spring of 1944 rumors came that the Japanese were advancing and finally the American Consul sent word that the missionaries must leave at once. Things were packed hurriedly. Mothers, children, and sick folks were sent west at once. Those who remained on the field endeavored to save as much of the equipment, drugs, and supplies as possible before the enemy arrived. Some of the missionaries barely escaped and were subjected to strafing and bombing. None were injured, however. Some of the native Christians also escaped. Those who remained

have suffered great difficulties, several of them having lost their lives. One of these is Pastor Kao. The enemy now has control of all our mission stations and the properties thereon.

The first stop for the missionaries was Hingping. But just as they were nicely settled and had things somewhat organized word came again from the Consul that they had to move on. This time they traveled together by train to the end of the railroad, Paochi. From there all but three of them went on by truck to Chungking. Dr. Benson, Miss Ethel Akins, and Miss Alyce E. Anderson were left behind to care for the baggage and the refugees.

Pastor and Mrs. Russell Nelson and children, Miss Minnie Tack, Pastor and Mrs. V. E. Swenson, and Miss Margaret Miller left shortly after that for furlough. All of these arrived in America in October 1944. In that same month Dr. Emery Carlson brought his family and Sister Astrid Erling as far as India on their way home.

The first Augustana Mission Conference in West China was held in Chungking in September 1944. As a number of our Christians who had fled to Shensi had started congregations in Sian and Paochi, it was decided to remain there. The church in Paochi was started in a canvas factory belonging to a Christian. During the summer the China Inland Mission turned over its property to this group of Christians in Paochi and they not only made the down payment but took over the mortgage as well. Sister Ingeborg Nystul, our pioneer lady missionary, has been stationed there.

At Chengchow, Honan, there was a very fine orphanage established by all the denominations. Those in charge succeeded in getting these 700 children away in time and after their long trek of nearly 1,000 miles they settled in Fengsiang, a town near Paochi. Miss Anna Olson has been appointed nurse at this camp. Dr. Emery Carlson will take up hospital work at Sian after he returns from India. At Sian native Christians have started their own work.

Very little of the Gospel has penetrated into West China. The people are superstitious and densely ignorant. Many thousands of refugee students have traveled into this area in these war years. Entire universities with students, teachers, and such books and equipment as could be carried, have trekked steadily westward to get away from the enemy. There is great need of reaching these natives and students with the gospel. At Chengtu, besides the university which was there originally, there are now four refugee universities. Miss Alyce E. Anderson has been stationed here to work among the students and organize a Lutheran Church.

A Lutheran congregation has already been started in Chungking. It is hoped that in November 1944 a Lutheran Seminary may be opened there. Dr. Benson has been assigned to this work. Miss Ethel Akins and Miss Alice K. Anderson will work among the women students.

Perhaps never in the history of the Augustana Synod has there been

such a great field opened up for us. The need in West China is very great and laborers, both foreign and native, are needed. The time is ripe. How long the doors will be open no one can tell. We must enter through these doors with renewed zeal and earnestness. Workers must be trained and souls brought to the Lord of the harvest. We must pray that the faithful Christians left behind in Honan may be able to carry on, even if in only a small way so that when the time comes to return we may have workers both Chinese and foreign, to continue the work in both fields. "Behold I have set before you an open door."

## MISSIONARIES

Ethel Akins  
Alice K. Anderson  
Alyce E. Anderson  
Esther A. Anderson  
Sister Myrtle E. Anderson  
Pastor and Mrs. Burdette Benson  
Dr. and Mrs. John L. Benson  
Pastor and Mrs. Gustav Carlberg  
Dr. and Mrs. Emery Carlson  
Stella Carlson  
Dr. and Mrs. A. J. Colberg  
Dorothea Edwins  
Dorothy Ekstrand  
Sister Astrid Erling  
Dr. Viola I. Fischer  
Margaret Friberg  
Pastor and Mrs. Anders Hanson  
Hanna Hanson  
Pastor and Mrs. M. B. Hanson  
Sister Thyra Lawson  
Pastor and Mrs. J. W. Lindbeck  
Margaret Miller  
Pastor and Mrs. Donald Nelson  
Pastor and Mrs. Russell E. Nelson  
Sister Ingeborg Nystul  
Anna F. Olson  
Dr. Lillian Olson  
Pastor and Mrs. Victor E. Swenson  
Minnie Tack  
Pastor and Mrs. David L. Vikner

## PRONUNCIATION VOCABULARY

|                                       |   |
|---------------------------------------|---|
| Ai—I                                  | Kuo Shao-Fen—Gwa Shou (as in<br>out) Fen  |
| Bei Ma Shi—Bay Ma Sŭh                 | Li Beng Chang—Lee Ben Chǒng               |
| Buddhism—Bŭd ism                      | Linru—Lin rue                             |
| Chiang Kai Shek—Gee-ǒng Kī<br>Shek    | Linju—Lin rue                             |
| Chia Feng Fu—Gee-ah Fung Foo          | Li T'ing Fu—Lee Ting foo                  |
| chiao yus—geeou ŭ's                   | Liu—Lee-oo (as in goose)                  |
| Chungking—Chǒng ching                 | Liu Kuang Ming—Lee-oo Gwa-ǒng<br>Ming     |
| Ch 'i Shui Loo—Chee Shway Lōo         | Loyang—Law yǒng                           |
| Confusianism—Cǒn fú zhun ism          | Nestorian—Něs tō ri an                    |
| Du Suen—Doo Swen                      | Paofeng—Bou fǔng                          |
| Fancheng—Fan ch (as in church)<br>ǒng | Shanghai—Shǒng Hī                         |
| Goshih—Gō-sh                          | Shekow—Shěh cō                            |
| Honan—Hŭh nan                         | Taoism—Dou (as in house) ism              |
| Honanfu—Huh nan foo                   | Tengfeng—Dung Fung                        |
| Hsiao I—She-ou e                      | Tu Shu Ying—Doo Shoo E-ing                |
| Hsi-ao Tien Shui—Shě-ōŭ Dē-ěn<br>Shwe | Wang Chen-wu—Wǒng Jen oo                  |
| hsioh yus—she-ō-wă ŭ's                | Wangsan—Wǒng son                          |
| Hsuchow—Shŭ Jo                        | Wei—Way                                   |
| Hsuchang—Shŭ chong                    | Wu Chen-ming—OO (as in goose)<br>Jen Ming |
| I Yang—E Yǒng                         | yamen—yah men                             |
| Ju—Rue                                | Yangtse—Yǒng tzz                          |
| Juchow—Rue Jo                         | Yenshih—E-ěn sh                           |
| Kaifeng—Kī fǔng                       | Yuchow—Ŭ Jo                               |
| Kiahsien—Gee-ah She-ěn                | Yuhsien—Ŭ she ěn                          |
| Kublai Khan—Kúb la Khǒn               |   |





LITERATURE HEADQUARTERS

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